

EPISODE 23 | 1788: WARUWI

Unit focus: History

Year levels: 3–6

EPISODE CLIP: THE ENCOUNTER

ACTIVITY 1: FIRST CONTACT GAME

Subthemes: Culture; Indigenous perspectives; Multiculturalism

Discover

- The first contact between Aboriginal people and colonists represented the clash of two fundamentally different cultures, each with their own set of rules. The cultural beliefs and values of each group were unknown to the other, and, without understanding and awareness of these differences, it was inevitable that misunderstandings would arise.
- As a class, view the clip and discuss Waruwi's reaction to the cow. Note the contrast between where Dan and Waruwi live and how Dan and Waruwi live. The clip displays differences in culture, principles of ownership and authority.
- Refer to **My Place for Teachers**, 'Decade Timeline' or use the following websites to provide information for students:
 - 1 Barani, Indigenous History of the City of Sydney, 'First contact: Black and White Relations', www.cityofsydney.nsw.gov.au/barani/themes/theme2.htm
 - 2 Culture.gov.au, European Discovery and the Colonisation of Australia www.cultureandcreation.gov.au/articles/australianhistory/
 - 3 Skwirk Interactive Schooling, 'British-Aboriginal Relations, 1788-1820', www.skwirk.com.au/p-c_s-56_u-415_t-1040_c-4006/british-aboriginal-relations-1788-1820/qld/sose-history/first-australians-and-the-european-arrivals/settlement-1788-1850

First contact game

- To help students to appreciate the powerful influence of cultural background upon interactions between different cultural groups, play this game.
 - 1 **Background**

This simulation activity is an age-appropriate adaptation of the BaFa'BaFa' game originally created for the US Navy to increase the cultural awareness of its sailors while on overseas assignments. It is a useful tool for encouraging students to appreciate how cross-cultural barriers are created and how stereotypes arise. It provides students with personal experience of the profound impact of cultural differences upon interactions with foreign groups and of their own behaviours and attitudes to people of different cultural background. Through this experience, students can develop a better understanding of the issues which confronted both Indigenous peoples and colonists when first contact was made.
 - 2 **Resources needed**
 - a A set of coloured, numbered cards; there should be enough cards so that each student begins the game with five cards. The cards can be made by making copies of the template provided in **Student Activity Sheet 23.1: First contact game: card template**,

cutting out the cards and mounting them on coloured cardboard. At least ten cards circulating around the room should be mounted on pink cardboard.

- b A set of instructions for the rabbit and bilby cultures from **Student Activity Sheet H23.2: First contact game: Rabbit and bilby cultures**
- c Sticker labels which can be used to identify members of each cultural group.

3 Overview

Two cultures, guided by fundamentally different sets of rules, are established within the classroom. Once the two groups are familiar with the rules of their own culture, members of each culture are sent first to observe, then to interact with members of the other group. The rules of either culture cannot be explained to visitors and must be determined solely through observation and trial-and-error participation.

4 How to play the game:

- a Divide the class into two groups: rabbit culture and bilby culture. Provide each group with a set of labels, and ask students to write the name of their cultural group on their label. Each group will need a separate and distinct space within the classroom in which they can work and discuss the activity. (5 minutes)
- b Issue students with an instruction sheet and an assortment of coloured cards. (2 minutes)
- c Give students 10 minutes learn the rules of their culture. During this time, they can clarify any rules with the teacher and practise their rules within the group. At the end of the 10 minutes, instruction sheets should be collected and removed from all students. (10 minutes)
- d Each group selects two members as representatives to be sent to observe the other culture. They are not allowed to interact with members of the other culture, and must only observe and watch the other group. (2 minutes)
- e Observers return to their own culture and inform the rest of their group about what they have learnt about the other culture. (2 minutes)
- f Each group selects five members as visitors to the other culture. They are allowed to interact with the other culture but should do so according to the rules of their own culture. If time allows, two more groups of visitors can be sent to the other culture.

Reflect

- The most important part of the game is the students' reflections on their thoughts, feelings and experiences when encountering another culture. Devote at least 20 minutes to this discussion.
 - Stress that the cultural attributes of the bilby and rabbit cultures are fictional and are not based on any one particular group of people. It is intended to reflect the differences in the way various cultures do things, see things and understand things in the world around us and to challenge individuals to see things (and experience things) in different ways. This activity is not intended to stereotype groups but rather to challenge individuals to see things from a different perspective.
- 1 Students should first consider how people from the other culture are different to them. Ask members of one culture to describe the other. Students can make notes in the T-chart in **Student Activity Sheet H23.2: First contact game: Rabbit and bilby cultures**.



- 2 Next, ask students to reflect upon how they felt interacting with the other culture. How did they feel about visiting the other group? How did they feel when they were visited? Student responses can lead into a discussion of the following issues:
 - a What problems did people from your culture have when visiting the other group?
 - b How did you solve these problems?
 - c Did you fit in or did you manage to remain separate?
 - d Was the behaviour of your visitors appropriate?
- 3 Lastly, ask students to consider their judgements of members of the other cultural group. Allow each group to explain the actual rules of their culture. Ask students to consider whether they misjudged the other culture and whether they feel that they were fairly judged.

Point out to students that the prejudices they developed have arisen over just one or two classes. Ask them to contemplate how deeply entrenched such views might be if held for many years or centuries. Explain that cultural differences develop because different peoples have invented different ways of solving the problems presented to them by living. You can draw on the experiences of students in this activity when examining historical interactions between Indigenous groups and European settlers when the First Fleet arrived in Australia.

Download

- Student Activity Sheet H23.1: First contact game: Card template
- Student Activity Sheet H23.2: First contact game: Rabbit and bilby cultures

Aligned resources

Marsden, John, Tan, Shaun (ill.) 1998, *The Rabbits*, Lothian Books, Victoria.

The Arrival, 'The Rabbits Teacher Notes', www.thearrival.com.au/downloads/TG_TheRabbits.pdf
www.cultureandrecreation.gov.au/articles/australianhistory/

Barani, Indigenous History of the City of Sydney, 'First Contact: Black and White Relations',
www.cityofsydney.nsw.gov.au/barani/themes/theme2.htm

Culture.gov.au, 'European Discovery and the Colonisation of Australia',
www.cultureandrecreation.gov.au/articles/australianhistory/

Swirk Interactive Schooling, 'British-Aboriginal Relations, 1788-1820', www.skwirk.com.au/p-c_s-56_u-415_t-1040_c-4006/british-aboriginal-relations-1788-1820/qld/sose-history/first-australians-and-the-european-arrivals/settlement-1788-1850

Useful resources from Education Services Australia

L3248 *Making a difference: Windradyne*

L5206 *Making a difference: Yagan*

R10701 *First contact*

R11297 *Wiradjuri people and the settlers of inland New South Wales*



First contact game: card template

1	1	1
2	2	3
3	3	4
4	4	5



First contact game: Rabbit and bilby cultures

Instructions for the rabbit culture

Your culture wears your clothes with all the buttons done up. You wear your collars up. It is offensive to see another person's toes. You wear your socks as high as you can.

You greet people of the same sex by placing both of your hands on both of their shoulders. However, you greet people of the opposite sex by bowing.

Your culture thinks it is rude not to maintain eye contact. You hate physical contact. You keep other people at an arm's length, except when greeting them.

Your culture believes that people with blue eyes are superior to those with eyes of any other colour. Respect is shown to people with blue eyes.

Your culture greatly admires all the male teachers in your school. You constantly talk about them in praiseworthy terms. You never mention the female teachers by name.

In your culture, it is the number on a card which determines its value: the higher the number, the more valuable the card.

Your culture believes that the greater the total value of your cards, the more important you are. It is your aim to gather as many cards of as great a value as you can. Cards which other people are not physically holding in their hand are free to be taken.

The people with cards of the greatest total value are considered very important people in your group. When a decision has to be made, the person with the greatest total value has the final say.

Your culture values curiosity and likes to ask a lot of questions. You believe that quietness and shyness is a sign of weakness and unintelligence.



Instructions for the Bilby culture

Your culture wears no shoes or socks. You roll up the sleeves of your shirts and the legs of your trousers.

Your culture greets other people with a 'high five'.

Your culture likes physical closeness to others. You are constantly touching each other's elbows. However, you show respect for others by avoiding eye contact.

Your culture is respectful towards the young and old. You display the month when you were born on your name label, so that the rest of the group knows your age.

Your culture greatly respects those born in January or February and treats them as an elder in the group. All other members call female elders 'Ma' and male elders 'Pa' rather than by their name.

If you are born in November or December, you are treated as a very young member in the group. All other members in the group do their best to take care of you.

Other members of the group show concern for members born in January, February, November or December by giving them any **pink** cards which they receive.

Your culture believes that it is only necessary for each person to carry a maximum of two cards at any time. The rest of the cards are kept in a communal pile where everyone can access them.

Your culture shares their cards with the whole group. You show respect for others by handing over a card when you meet them for the first time. However, it is expected that when you give a card to someone, they will give you one in return.

Your culture believes in revenge. If someone takes something from you, then you are entitled to take something of equal value back in return.



Group reflection

Record your group's findings in the T-chart below.

Rabbits are (appeared to be):	Bilbies are (appeared to be):
How bilbies felt when visiting the rabbits:	How rabbits felt when visiting the bilbies:
What the rules of rabbit culture really were:	What the rules of bilby culture really were:



Personal reflection

1 What was your initial reaction when you met people of the other culture?

2 How did you cope when visiting the other culture? What worked? What didn't work?

3 How did you respond to visitors when they visited your culture?

EPISODE CLIP: THE ENCOUNTER

ACTIVITY 2: LOCAL KNOWLEDGE

Subthemes: Culture; Customs and traditions; Indigenous perspectives

Discover

- The cow that Waruwi encounters seems a strange addition to the landscape. The European colonists brought with them many things, beliefs, practices and ways of thinking that fit better with the home they remembered than with the new environment in which they found themselves. Indigenous ways of life, by comparison, were based on deep respect for the Australian climate and environment, and local knowledge passed down from generation to generation. The clip displays the differences in culture, principles of ownership and authority.
- As a class, view the clip and discuss Waruwi's reaction to the cow. Look at the contrast between where and how Dan lives compared to Waruwi.
- In order to arouse student interest in the sustainable patterns of land use that are practised by Aboriginal and Torres Strait Islander peoples, invite students to investigate Indigenous weather knowledge. In recent years, scientists interested in long-term environmental change and weather patterns have turned to Indigenous weather knowledge to better understand the seasons and weather in Australia.
- Students can use the following websites to explore the reasons why scientists are investigating Indigenous meteorological views:
 - 1 ABC Science, 'The Lost Seasons', www.abc.net.au/science/features/indigenous/
Although this is called the 'lost' seasons, and the site is written as if this knowledge is from the past and has been lost, Indigenous people from across Australia still maintain and use their knowledge about the weather and the seasons in their local areas in their daily lives.
 - 2 Australian Government Bureau of Meteorology, 'Indigenous Weather Knowledge', www.bom.gov.au/iwk/climate_culture/index.shtml
 - 3 Living Knowledge, 'Yolŋu Sea Country: Observing the Seasons' http://livingknowledge.anu.edu.au/learningsites/seacountry/10_observing.htm
 - 4 Queensland Studies Authority, 'Indigenous Perspectives Support Materials', www.qsa.qld.edu.au/3035.html
 - 5 ———'Torres Strait Islander Seasonal Calendar' www.qsa.qld.edu.au/downloads/approach/indigenous_read011_0801_2.pdf
Stories that incorporate Indigenous ideas about weather and the seasons
 - 6 Twelve Canoes, 'Seasons', www.12canoes.com.au/
- Using these resources, students can complete the table provided in **Student Activity Sheet H23.3: Local knowledge**. Ask students to record the names of the seasons in the Kakadu region, noting local indicators which signal the beginning of a season and when each season occurs. See if students can find the names and times of the Aboriginal and/or Torres Strait Islander seasons in your local area. Students should consider the differences between European understanding of the seasons and that of the Aboriginal and Torres Strait Islander peoples. They should also consider whether the seasonal cycle is described the same way by various Indigenous people from different language groups and in different locations.

- Connect with local Indigenous families at your school or neighbouring schools, local groups and organisations from the region or surrounding areas. You could contact Indigenous Education Units and resources centres in your state or your nearest university's Indigenous unit. Talk about the seasons and weather in the local (and neighbouring) language/s and see what you can find out about your local area.
- Ask students to consider whether the European settlers should have adopted Indigenous seasonal patterns in your local area. To do this, they should fill in a SWOT Analysis chart to examine the strengths, weaknesses, opportunities and threats of this choice. This will require students to critically analyse and evaluate the choices made by the European settlers, and the importance of Indigenous knowledge. Once all students have filled in the table, ask them to make a final decision on the issue.

Reflect

- Invite all students who agree that the European settlers should have adopted Indigenous seasonal patterns in your area to go to one side of the classroom and all those who disagree to go to the other side of the classroom. Ask a selection of students from either side of the room to offer the reasons for their decision. Allow students to change sides as they listen to each response. Record responses on the whiteboard and allow students to write these down.
- Ask students to write a report for their local newspaper about how Australia might have developed differently if European settlers had used local Indigenous knowledge when establishing the colony.

Download

- Student Activity Sheet H23.3: Local knowledge

Aligned resources

Christophersen, J 2005, *My home in Kakadu*, Magabala Books, Broome.

Germein, K, Bancroft, B (ill.) 1999, *Big rain coming*, Clarion Books, New York.

Lester, A 2000, *Ernie dances to the didgeridoo*, Hodder Children's Books, Sydney.

Lucas, D, Searle, K 2003, *Walking with the seasons in Kakadu*, Allen & Unwin, Sydney.

ABC Science, 'The Lost Seasons', www.abc.net.au/science/features/indigenous/
 Australian Government Bureau of Meteorology, 'Indigenous Weather Knowledge',
www.bom.gov.au/iwk/climate_culture/index.shtml

Living Knowledge, 'Yolŋu Sea Country: Observing the Seasons'
http://livingknowledge.anu.edu.au/learningsites/seacountry/10_observing.htm

Queensland Studies Authority, 'Indigenous Perspectives Support Materials',
www.qsa.qld.edu.au/3035.html

——'Torres Strait Islander Seasonal Calendar'

www.qsa.qld.edu.au/downloads/approach/indigenous_read011_0801_2.pdf

Twelve Canoes, 'Seasons', www.12canoes.com.au/



Useful resources from Education Services Australia

L1202 *Saibai Island canoe*

L1954 *Mystery object: Torres Strait Islands*

R7247 *My Survival as an Aboriginal, 1978: Go away*

R8259 *Dugong Dugong, 1980: The hunt*



Local knowledge

1 Fill in the table below with information that you have gained from researching how Indigenous Australians have used the weather to predict the seasons.

Use these websites to gain information to complete the table:

- a ABC Science, 'The Lost Seasons',
www.abc.net.au/science/features/indigenous/
- b Australian Government Bureau of Meteorology, 'Indigenous Weather Knowledge', www.bom.gov.au/iwk/climate_culture/index.shtml
- c Living Knowledge, 'Yolngu Sea Country: Observing the Seasons'
http://livingknowledge.anu.edu.au/learningsites/seacountry/10_observing.htm
- d Queensland Studies Authority, 'Indigenous Perspectives Support Materials',
www.qsa.qld.edu.au/3035.html
- e —'Torres Strait Islander Seasonal Calendar'
www.qsa.qld.edu.au/downloads/approach/indigenous_read011_0801_2.pdf
- f Twelve Canoes, 'Seasons', www.12canoes.com.au/

Month	European season	Aboriginal season		Seasonal indicators
		Kakadu region	Where I live	
January				
February				
March				
April				
May				
June				
July				



August				
September				
October				
November				
December				

2 Respond to the following questions using information from your research:

a Why do you think there are differences between the European seasonal calendar and the Aboriginal and Torres Strait Islander seasonal calendars?

b Is the seasonal cycle described by Aboriginal and/or Torres Strait Islander people the same throughout Australia? Why or why not?

c How might Australia have developed differently if European settlers had used local knowledge when establishing the colony?

EPISODE CLIP: LITTLE DRUMMER BOY

ACTIVITY 3: A PICTURE PAINTS A THOUSAND WORDS

Subthemes: Art, music and literature; Historical events; Indigenous perspectives

Discover

- As a class, view the clip and discuss Dan's reaction to the foreignness of the landscape. Both child characters are confronted by a culture that is different but intriguing.
- Pictures can be very valuable sources of evidence for historians trying to understand the past. However, pictorial representations of historical moments are not always true to life and the artist was not always present to witness the events which they depict, relying instead upon sketches, memories or reports. In this activity, students will learn important skills for observing, interpreting and evaluating pictures as historical evidence for the first contact between European settlers and Indigenous groups of Australia.
- Ask students to investigate the use of historical pictures as sources of evidence by introducing them to the rock art found in the Djulirri rock shelter in the Wellington Range. Discuss the ways historians might use these images as sources of evidence, and more generally, how images can be used as sources of evidence. The images depicted on the walls of the Djulirri shelter document contact between the Aboriginal people of northwest Arnhem Land and seafaring visitors to Australia, and include images of European tall ships.
- The following resources can be used as a starting point for class discussion:
 - 1 Archaeology, 'The Rock Art of Djulirri', www.archaeology.org/1101/web/aus_video.html
 - 2 Sydney Morning Herald, 'The Rock Art that Redraws our History', www.smh.com.au/news/national/rock-art-redraws-our-history/2008/09/19/1221331206960.html
 - 3 —'Window into the Past: Rock Art Narrative', www.smh.com.au/interactive/2008/national/indigenous-rock-art/
- Using these resources and the links provided below, students could work in small groups to examine these historical pictures depicting moments of early contact between European settlers and Indigenous groups.
 - 1 State Library of New South Wales, 'Eora: Mapping Aboriginal Sydney 1770-1850', www.doryanthes.info/pdf/EORA%20Mapping.pdf
 - 2 —'William Bradley – Drawings from His Journal', <http://acms.sl.nsw.gov.au/album/albumView.aspx?acmsID=412997&itemID=823705>
- Students can store digital images as slides within a slideshow presentation program and add descriptions of the images in the 'notes' sections of the slides.

Reflect

- Divide the class into five groups and assign two pictures to each group, one from Indigenous perspectives of the time and the other from European colonist perspectives. Explain to students that to use visual evidence, they need to engage in a three-part process: observing, interpreting and evaluating. Guide them through this process by filling in the Observe, Interpret and Evaluate tables in the **Student Activity Sheet H23.4: A picture paints a thousand words**. Additional copies of these tables can be made for each new picture examined.



- Students should study each image for one minute and form an overall impression of the picture. Next, ask students to look at each person and object in the picture. Finally, students should divide each picture into four quadrants and examine each closely. What new things do they see?
- Ask students to interpret the picture, based on the observations they have made. What does the artist hope to show in this picture? For what purpose has it been produced?
- Once students have established what the picture shows, and interpreted the picture, invite them to evaluate it. The questions set out in the Evaluate table require students to think about how reliable and valuable the picture is as historical evidence. Ask students to work collaboratively in small groups to evaluate each picture by filling in the table and shading the 'Overall value barometer'.
- As a class, rank the pictures according to their value as historical evidence. It is unlikely that all students will agree during this process. Ask students to explain the reasons why they have ranked the pictures as they have.

Download

- Student Activity Sheet H23.4: A picture paints a thousand words

Aligned resources

Archaeology, 'The Rock Art of Djulirri', www.archaeology.org/1101/web/aus_video.html
australianscreen, 'First Australians – Episode 1, They Have Come to Stay' (2008),
<http://aso.gov.au/titles/documentaries/first-australians-episode-1/clip2/>
Eora: Mapping Aboriginal Sydney 1770-1850, www.doryanthes.info/pdf/EORA%20Mapping.pdf
State Library of New South Wales, 'Discover Collections', William Bradley (1757?-1833),
www.sl.nsw.gov.au/discover_collections/history_nation/terra_australis/charts_maps/bradley_charts/
Sydney Morning Herald, 'The Rock Art that Redraws our History',
www.smh.com.au/news/national/rock-art-redraws-our-history/2008/09/19/1221331206960.html
——'William Bradley – Drawings from His Journal',
<http://acms.sl.nsw.gov.au/album/albumView.aspx?acmsID=412997&itemID=823705>
——'Window into the Past: Rock Art Narrative',
www.smh.com.au/interactive/2008/national/indigenous-rock-art/

Useful resources from Education Services Australia

R10701 *First contact*



A picture paints a thousand words

1 How can historians use historical pictures to gather information about the past?
Give three suggestions.

a _____

b _____

c _____

2 Picture comprehension and analysis

Observe

Study a selected image for one minute. What is your overall impression of the picture?

Now look at closely at the picture. List and describe as many people, objects and activities as you can find in the image. Now divide the picture into four and examine each section closely. What new things do you see?

Person	Object	Activities



Interpret

Based on the observations which you have made, what do you think the artist hopes to show in this picture?

Evaluate

Aspect of evaluation	Question	Answer
Accuracy	Is this an accurate depiction? Explain why or why not.	
Representativeness	Even if this picture does accurately show a first encounter between Europeans colonists and Indigenous peoples, does that prove that all encounters were like this? Explain why or why not.	

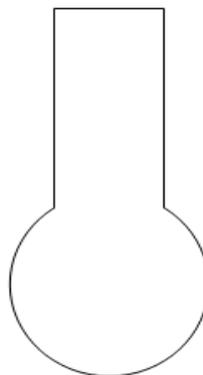


Knowledge base of the artist	How did the artist know what to draw?	
Bias of the artist	Could the artist have drawn this scene in a certain way to create a particular effect and get a particular response from the viewer? If so, explain how.	
Overall evaluation of the historical source	Overall, how valuable do you think this picture would be to someone studying first contact between European colonists and Indigenous peoples? Give reasons.	

Overall value barometer

Shade the barometer to show how reliable and valuable you think the picture is as historical evidence.

Of great value
Of much value
Of some value
Of little value
Not valuable at all





- 3 Rank the pictures you have evaluated in terms of their usefulness as historical evidence using the boxes below. Place the picture that you feel is the most valuable evidence in the top position. The next two valuable pieces of evidence go in the second row, and so on. The last row will include the four pictures that are least valuable.

EPISODE CLIP: LITTLE DRUMMER BOY

ACTIVITY 4: ANOTHER PERSON'S SHOES

Subthemes: Culture; Historical events; Indigenous perspectives

Discover

- In this clip, Waruwi puts on the shoes of the little drummer boy, Dan. They are a little awkward and uncomfortable at first, but she is soon able to walk around in them. Empathy – the ability to 'walk around in another person's shoes' – is a valuable quality which students can develop through the study of history. It is an especially important quality when approaching the issue of first contact between Indigenous groups and European colonists. Role play is a powerful exercise which allows students to appreciate multiple viewpoints and is especially helpful when encouraging students to explore alternative perspectives on the story of the arrival of the First Fleet.
- As a class, view the clip and discuss Dan's reaction to the foreignness of the landscape. Both child characters are confronted by a culture that is different but intriguing.
- Ask students to imagine they are Waruwi. They have just encountered the 'boat people' or 'ghost people' for the first time. The ways and language of the 'boat people' are strange and they bring with them many new objects never seen before in Australia. Ask students to respond to the following questions:
 - 1 How would you feel?
 - 2 How would you describe to your grandparents the strange things you have seen?
 - 3 How would you describe the man and how he is making the strange noise?
- Now ask students to imagine they are the marine playing the musical instrument. They have just been put ashore in a strange new land after a long journey of many months. Supplies in their camp are running low and they will soon need to find a source of food in the surrounding bush. The foliage around them is nothing like they have seen before. Ask students to respond to the following questions:
 - 1 How would you feel?
 - 2 How would you describe the new land to others on the ship?
 - 3 How would you describe the Indigenous girl that you have seen in the bush?
- Invite students to analyse historical responses to first contact. Watch the clip 'European Observers' from the *First Australians* series, available at:

National Film & Sound Archive, 'European Observers', <http://dl.nfsa.gov.au/module/1563/>
- Ask students to think about how we know what the European colonisers thought of Aboriginal people when they first encountered them. Ask students to list the sources available to historians as they are mentioned in the clip.
- Ask students to think about how we know what Aboriginal people thought of the European colonists when they first encountered them. Play the clip 'Captain Cook' from the *First Australians* series, available at:

SBS, First Australians, www.programs.sbs.com.au/firstaustralians/content/

Reflect

- Ask students to work in small groups and select a picture they examined in **Student Activity Sheet H23.4: A picture paints a thousand words**. Each member in the group should choose a different individual in the picture. Ask students to write a monologue to describe what they are thinking and feeling as the action in the picture is taking place.
- Once each group member has finished writing their monologue, provide time for the group to create a dramatic performance which presents the monologue of each character. Their performance should incorporate the picture which the group has chosen as stimulus for their monologues. Students can perform their dramatic piece for the rest of the class or at a performance for the wider school community. Alternatively, students could film their performance and present it on a special film night open to the school community. Their finished product could be entered into the Trop Jr short film festival at www.tropjr.com/au/.

Download

- Student Activity Sheet H23.5: Another person's shoes

Aligned resources

National Film & Sound Archive, 'European Observers', <http://dl.nfsa.gov.au/module/1563/>

New South Wales Board of Studies, 'Incidents between Aboriginal people in NSW and the British colonisers 1770-1792', <http://k6.boardofstudies.nsw.edu.au/go/hsie/background-sheets/british-colonisers-1770-1792/>

SBS, First Australians, 'Captain Cook', www.programs.sbs.com.au/firstaustralians/content/

State Library of New South Wales, 'Descriptions of Flora & Fauna', John Hunter - Journal Kept On Board the Sirius During a Voyage to New South Wales, May 1787 – March, 1791,

www.sl.nsw.gov.au/discover_collections/history_nation/terra_australis/education/kangaroo/kangaroo-extracts.pdf

—'Joseph Banks' Endeavour Journal',

www.sl.nsw.gov.au/discover_collections/history_nation/voyages/discovery/voya_journal.html

Trop Jr, www.tropjr.com/au/

Another person's shoes

1 Imagine you are Waruwi and have just met the 'boat people' for the first time.

a How do you feel?

b How would you describe to your family the strange things you have seen?

c How would you describe the man and the strange noise he was making?

2 Now imagine you are the marine playing the musical instrument.

a How do you feel?

b How would you describe the new land to others on the ship?

c How would you describe the Indigenous girl that you have seen in the bush?

- 3 Complete the table below by listing the sources available to historians as they are mentioned in the clip 'European Observers' from the *First Australians* series, available at:

National Film & Sound Archive, 'European Observers',
<http://dl.nfsa.gov.au/module/1563/>

Sources for European perspectives on first contact

Type of source (newspaper article, journal, picture)